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186 This may come later. The truth seems to be that they are not "Flores-conscious" or "Larantuka-conscious."

186 Indeed, the only slight flare of criticism
798 of any other section or group on Flores was Roy's statement that the Mohammedans cause a bit of trouble (but this seems to be a fear or perhaps a recognized resemblance to the previous troubles here; for example, see the history of the Mohammedan attacks on Christian settlements in Flores). They are singularly mild on all this, especially when contrasted with Ambon and the chronic "gripers" there.

648 The people here all knew that they were a
609 subject group. Although they were not happy,
578 there was no revolutionary spirit. There was
681 some secret criticism, and everyone was sure that it would be better to be free. Roy said that one impressive thing was that the people disliked the coarse quality of the Dutch, and he said that there was too much of the "god verdomme" stuff. He imitated a coarse Dutchman swearing at the natives. And in the prewar period, all the people here would gladly have seen every single Dutchman leave, except the pastors. They liked the latter, but hated the officials. A sore point, of course, was that of taxation, but they also hated the summary way they were so easily put in jail. He keeps on saying how if a man tried to press his case with the Dutch, the latter just waved his hand and said, "To the bui with him."

648 When the guru had his famous case concerning
578 the land, and the kepala kampong was put in jail
609 because Roy and he would not sign the paper, twenty soldiers surrounded his house. The kampong people were so angry that they wanted to start a battle then and there. Roy dissuaded them, however, and then offered to pay a fine in order to release the kepala kampong. The

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829 [648] they only saw them run away when the Japanese came in. He then said something which was quite interesting: that it is not hard for even the illiterates here to understand the government of any land in the world, as they have had so much experience with a system of government here. All they have to do is imagine the alien organization in terms of their own political organization.

875 203 As for information spread about in regard to politics and current events, Roy says that the guru do a lot of this. The people ask them questions, and they are really big men.

521 829 The people here do not talk much about politics. Even when they had the big day of celebrating independence and the flag was flown, after the main information about the Round Table Conference was out, the people began to talk about their gardens, etc. They know about Sukarno, because his picture is everywhere [the Hitler theme?]. The thing which really settled [798] the rumor that the red and white flag is that of Islam was Sukarno's speech that all religions were free. Priests must have publicized this.

829 203 521 The local people know that Java is the center of all Indonesia, but there is little talk about this yet. Roy sees the importance in this of the complete absence of movies, radio, and the relative absence of papers. If the people had these, they would talk more (as do the backward Buginese who see movies of other lands and are curious about them).

794 665 Roy says that Catholicism does not mix itself up with politics here at all. When elections are held, the priest says in church that they must be sure to choose the right man. At least, he insists that the church is not involved in politics. I tried to press Roy by telling him how the church tried to get another radja for Manggarai, because the present one, although

794 Catholic, has two wives, but he was adamant.
665 As for Mohammedanism, he says that they are dormant politically, or at least they have been until recently. Now that Dr. Sutomo is here he is becoming a kind of Mohammedan leader. However, the Mohammedans are few and they are important only in Kampong Baru. There was a
798 rumor here on the Japanese entrance that the
203 Japanese were Mohammedans. It went further to the effect that all Christians and pagans were to be killed. The theme was that you had better get your songko boys. There was a new version, when the red and white flag went up. It went that this was really the flag of Islam and that the Christians and pagans would have no voice in the government. He thinks that perhaps this rumor was started by the Mohammedans. It was here that he joyfully parroted several times my word desas-desus [whispering, rumors]. He learns new words fast.

178 The situation here is the reverse of the
797 usual thing. The Catholics are the radicals,
565 in the sense that they are against the old
177 things which are pagan, and the pagans are the
769 conservatives in the sense that they want to keep the old ways. This will change later, surely.

This led to a long talk about the entry of Catholicism here. Roy admits that he may be the most powerful factor in the fast and one hundred per cent conversion here. He said that the main reason was that he gave good lessons (ketranggan [interpretation, clarification, proof]) and the second reason was that he happens to be a real noble. The latter meant not only that he had a good name and respected rank, but that he was in close touch with and had real privileges in the pagan ancestral stuff. Indeed, his own rank depends on the ancestor cult. If he was willing to take a chance with the new

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198 religion, when he knew so much about the old
797 ways and his ancestors were so important in
565 it, then this new religion must be all right.
177 (Here we see the old theme of converting the
769 chiefs first. And all the magic aspect is clear too.) He admitted that if the nobles had been against Catholicism it would have been much more difficult (impossible? Note India, where the handicap of missions has been that most of the people converted have been untouchables; and the joy of the missions has been whenever they could snare a Brahmin.)

797 Roy says that they received Catholicism at
175 first gladly and were interested and liked the medicine. Then there came trouble, however, when they saw that the Catholics were determined to wipe out the old things. Then came resignation. The trouble started when the Catholics began to win. Thus there were three phases, starting with the conversion of the first man, Guru Bala, in 1885:

(1) 1885--1912: period of amicable relations.

(2) 1912--1920: the pagan fight, and real conflict.

(3) 1920 to the present: the surrender and acceptance of the inevitable.

[614 Bala was of the suku Lewonuhah.

565 Even now, the asli, the men of real noble
177 descent, have the power and prestige. It is very hard, indeed impossible, for a commoner, no matter how clever he may be, to bring in alien things. If a commoner tried he would be killed. If he is a noble, he will find things easier, but he too had better be careful, for if he is a "trouble maker" he too might be thrown out (killed?).

797 In Wailolong the first Christian was Pulo,
177 converted by Bala in 1890. Conversions were
798 slower here than in Leloba, and paganism still
184 holds on. Because it was slower there, Roy says
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797 that there was less open conflict than in Leloba.
●798 There was a chance to mix the pagan with the new
177 and develop a syncretism. In Leloba it was a
184 life and death struggle, and indeed it was, as
578 the issue shows, a showdown. Perhaps Roy refused to compromise. This is a very interesting contrast. They had their fight out in Leloba and gave up paganism, while Wailolong held onto a little of the old. Indeed, he says that the Catholics in Wailolong do many of the pagan rites today, whereas the Catholics of Leloba have no ceremonies left to participate in.

[665] Since there are no political parties here,
797 and the real issue in Wailolong now is religion,
177 since all depends on it, I went right back to
798 the struggle on this point too. The leader of
578 the Catholics in Wailolong is the guru from Bama. His outside origin is a handicap. (I am just about sure that Roy is the main man to destroy paganism in Leloba. He was the perfect man for the job.) The leader of the pagans is Blawa, the kelake of one of the Datong ama. He is the one who shares the office with the legitimate kelake, Doeng, who is less able to do so. The Radja tuan of this head suku is not so eloquent, and so Blawa is the center of resistance. I asked if he got along all right with the guru
[181] and with Roy, and he said yes. Again the mild-
[152] ness of the folk stands out, together with their tolerance. They simply do not show anger.

Anyway, the pagans, even Blawa, have given up. Their only struggle is over little things (please let us have at least one little girl for a tuno wudjo!). They just try to hold on, like their last gasp. They are going down the road to death, and after them the pagans will be eclipsed. It is dramatic.

166 The only people who go away from here usually
484 go to jail, as Roy says. This is the only trip they make.

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791 178 all pagans then,[1] and all parents of the present adults of about thirty or older were pagan. My assistant's father was.

872 [171] The lower school here consists of three grades. It is a mission school although the government evidently makes a contribution to it. In Ndona (seven kilometers by road, four kilometers across the hills, and the children walk there) there are eight grades. Until the present there is only one from here who has gone as far as class seven, and ten in class six. The school in Ndona is the highest level school around here (and perhaps in all Flores) except for the seminary. The eighth grade qualifies one for the job of guru.

There are two children here who go to school in Ende where there is a connecting or intermediate school and a middle school, I think.

[711] There are few Mohammedans here, and no Koran school. They must go to Ende for this.

871 185 178 Everyone here is very much in favor of education. Formerly, there was a bit of trouble with the oldsters who saw no sense (and I suspect did not like the mission tie-up) in such things. But now everyone wants his children to go to school. They are anxious to have both their girls and boys go to school, although they are perhaps a bit more interested in education for their boys. If a girl is clever, however, they want her to advance too.

888 212 The children do show a bit of a superiority feeling toward the illiterate oldsters, but there is almost always a great show of respect. And the illiterate old folk are not ashamed. They are only farmers, anyway, they say.

● 798 872 178 When Catholicism came in first, there was much trouble, and the elders scolded hard. After the school came in, in 1921, there was no more trouble. They say and insist that the pagan elders make no trouble at all for the Catholic children

[1] [i.e., fifty years ago --Analyst]

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000 much of a waste of animals.

796 614 346 I finally found out which kampongs do the main ritual functions when they have a general Belakang Gunung feast at which all kampongs are represented. This is when they have a new korke (or church). The order is as follows:

1. Kottang is Mudakaputu (descendants of Bampowa).

2. Keleng is Lewohala (descendants of Kewaka).

3. Hurint is Leloba (descendants of Belawaburak).

4. Marang is Wailolong (descendants of Keweluk).

5. The passer of food and drink and betel ingredients is Watuwiti (descendant of Mado). Thus they are the five brothers.

624 614 793 565 789 756 Hence we have the "sistim" which he himself is so impressed by. There are priests in the sense that the radja tuan and the kelake are really suku and ama priests. They are administrative and ritual officers. In addition, there are priests and gurus of the new religion. And there are the molang or medicine seers. These have more power and influence if they are of bangsawan descent. Thus again the magic power of proper descent comes to the fore and we see that blood and rank affect even the influence of medicine men. Then there are the dukun, who are doctors but with magical aspects.

● 798 They are extremely liberal toward all religions. The only sign of any animosity I ever saw was toward Mohammedanism, and it was not even here except in Kampong Baru. The pagan resistance was more pronounced formerly. Today the two cults work together without much, if any, friction.

871 797 658 The schools are government schools, but the mission runs them and evidently provides, but does not pay, the teachers. The schools were

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871 once solely in the hands of the mission, but
658 they are now given government support. This
797 is a curious situation. I see more of the same thing in Roworeke, where the Mohammedan problem enters.

771 There are plenty of debates in Leloba about
•798 religion always, and this was especially true in the days when Catholicism was coming in. Roy talked ceaselessly with the last pagan power, Laba. However, there was much less debate in Wailolong. In fact, Roy says that Wailolong is not much interested in religion, and he says that this is largely because the gurus there are outside men. They have little influence. And thus again we see the closed world aspect of this situation. Even when preaching the universal religion, a man has to be from the Belakang Gunung region and even from the very same kampong in order to get much of a hearing. I suppose the pastors are an exception. They are such big medicine that they can even be Dutch. I note, however, that probably Holland is so far off that it is like "a far-off heaven" and there is therefore no friction with the little closed world here. Roy says that Wailolong is not much for Christianity at all. Thus I see what I first saw, that Wailolong is really a pagan kampong with a Catholic name. That is why paganism shows up so clearly. And it may also be why there is no particular love for Leloba here, and why Roy is so much afraid to work there, or at least why he was so afraid at first. He actually feared being snubbed.

Roy predicts that the last pure pagan will have died in another ten years. There is knowledge only of Catholicism and pagan cults here. Hence there is no "comparative religion." Note again that Christianity means Catholic. Protestants are evidently seldom mentioned. How nice for tolerance!

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527 852 A small feast is given at the birth of a child.

304 There is no supercision, except for Mohammedan circumcision, and this is done only in a few cases. (Evidently, in Indonesia, where supercision was in before, they may continue it under Mohammedanism, for example, in Makassar. But where there was no cutting before, they take on Mohammedan circumcision only.)

They say that they never had any cutting here. However, they say that they know of at least two kampongs in Lio where cutting did take place.

622 793 The mosa laki are of course religious as well as adat chiefs. The Catholic priest has a house here, but does not reside there. He makes periodic visits. There are two religious teachers.

771 I can discern no Hindu or Buddhistic elements.

798 I wonder if the new bureaucracy, and also the Mohammedan majority, may cause trouble for the Catholic-oriented education of Flores. So far there has been no trouble.

● 798 There is very little discussion of religion here. They seem to let it slide by, and I get the idea that there is no great trouble in regard to paganism because (1) they never had any real resistance here, and (2) the pagans are too dumb, and so are the Christians, and (3) the Catholics do not evidently attack directly.

782 797 [231] There was no trouble here in regard to the acceptance of Mohammedanism from the standpoint of sacrifice, because they have plenty of non-taboo animals, for example, the buffalo, cattle, and goats. Therefore, it is not necessary to have a pig for pagan rites, and even the Mohammedans would get their share at a feast. This is different from Larantuka, where a Mohammedan would go hungry at the largely pork provided feasts. And also, in Larantuka, the all-essen-